[redacted]
Must Remain in
Transcription Room

Tape # 2388

April 3, 1974 - Dallas

MR. NYLAND OK? OK - So have you started already? - You have. So, our 2nd evening, huh. Maybe last night was a little confusing. The difference is always that you want to get as much in as you can and you really cannot get too much in. So, it became, I think, a little chaotic, except when you have certain questions that you can answer in a certain way. But when it is generality or principle you don't know how much you should go into detail, and I thought afterwards that I could've shortened some of the statements. But we can correct that tonight, if you, during today have thought about it and actually made some attempt. But of course, some people who are here were not there last night so maybe still a conglomeration of everybody and his grandmother, I think. So, what will we now begin with - who has something you would like to ask, because I don't - as I said yesterday, and the beginning of last night, - that was only something that started to - - as perhaps kind of an introduction.

As a little introduction, and that isn't necessary anymore because now the assumption is you do know what you want to talk about - also the manner in which we can talk. So, who would like to say something?

John Knowles: I retried some things since last night and I made myself a few notes if I could read them...

MR. NYLAND That's fine; Can you read it?

John Knowles: Yes I think so. My name is John. I set myself a two-fold task to collect unconscious materials with which to build something conscious, and using your expression from last night, to put money in the bank if possible. Today as I talked with people, I tried to stand close to them to be alert to life and form. I also tried to notice my personality and recall that there was life in me. As I spoke to my students about their school work, I tried to choose words such that I would be speaking to myself about my own work. In my own work attempts I tried bringing these materials to my attention at a time when I was walking or sitting. I wanted "i" to see my life. As the moment would pass, I would try again. I reminded myself that this was a very special task. And then, there was a few observations that I made. One, I found that I let my personality dissipate very much of the energy that I collected. At the same time, I had more energy than usual to do work. I also found that as the day wore on it became more difficult to make attempts.

MR. NYLAND John, now will we take it apart a little bit?

John Knowles: Fine. .

MR. NYLAND Good. What happened when you said " I want to work now?" What did you do?

John Knowles: Well, I tried to as soon as I was reminded to work, to not think about it. But, just to do it.

MR. NYLAND Yeh, I think that helps thinking about it. At first think about it.

John Knowles: It really does get in my way some times because - -

MR. NYLAND: What, what . . .

John Knowles: Thinking about it too much. . .

MR. NYLAND: We're not started yet. So far you have thought you wished to work.

John Knowles: Right!

MR NYLAND: Now what did you do?

John Knowles: And then, at that moment, I just tried to recall what I had noticed being close to people, about life - -

MR. NYLAND: What, what was your thought about it?

Well - I thought it was work.

John Knowles: Excuse me, say that again?

MR. NYLAND: yeh, I said, when you thought of work - yes - what did you do?

John Knowles: Well, I tried to just have "i" observe me at that moment.

MR. NYLAND: Good. Where is the "i"?

John Knowles: Well, I'm not sure. uh - -

MR NYLAND: How can that "i" observe you?

John Knowles: Well, I can only hope at this point, perhaps, uh - -

MR. NYLAND: I think we have to make it, don't you? - - Yes - - well, obviously it doesn't exist, or to stretch a point, it might exist but it's not available. - - It's very unavailable. - - Yeh, probably covered up if you wish. In any event, we'll assume that you have to make it. We say some times - creating it. That is, making it out of certain materials. Or, now do we imagine an "i" to be? Because if you want to create it, you have to have some idea of what it is going to be if it's a creation. It may even be a work of art. You certainly have to have a concept of what you want to make. - -

John Knowles: I think my own concept of my "i" would be something that would, uh, just know that I was alive. Would see that and probably nothing else.

MR. NYLAND: If it would see it, how would it function?

John Knowles: Uh, it would not see in the sense of seeing the form that I am but would be more knowing, just a registration perhaps of my life.

MR. NYLAND: Where does the knowing take place? - - Well - - in ordinary people?

John Knowles: I guess normally it takes place in my mind. I would hope in a different part of the brain that is not developed yet?

MR. NYLAND: Yeh, I think we are skirting around it, aren't we. Intuition also leads to knowing without the use of the brain. But let's assume that we want to use the brain. Then there has to be some place that actually starts to function like "i". How would you do that? Have you any idea where it might take place in your brain?

John Knowles: I hadn't thought about that specifically, but just when you asked it, it seems like maybe in back, I don't know.

MR. NYLAND: You don't know much about your brain.

John Knowles: No, I don't

MR. NYLAND: So for that matter it could be anywhere. .

John Knowles: Hopefully some where - - -

MR. NYLAND:Yeh, it certainly should stay in the brain. Although sometimes people, when they talk about this "as if" problem, they imagine that it is somewhere up in the ceiling. When it is "i" can be an atmosphere around you, or in any event, away from you. An idea, of course, that is behind it, is to indicate that the "i" should function impartially and that it would be more impartial if it were not a part of you. So, there is something good in the concept, but it's quite impossible to execute it because how can I put an "i" as it were for me, into my atmosphere -- I don't know how to do it. And to imagine it is up in the ceiling, I lose a little contact with it, because after all, I want this "i" to exist in order to give me some information. So it's got to be available to me and that what is the information has to become available to me in some way or another.

We'll assume that we see the brain as not entirely developed, or not as yet, all the different parts of the brain being used. Sometimes we say that certain sections of the brain are atrophied, that they used to be in use; but not used - - not being used now. And that is really the concept that we take up regarding the existence of "i" when it has to function. And, if, we want to define it, it is above the temple on each side of the brain where there is what we call "virgin field". It's not virgin because it used to be in active, in activity when a child is very young - - it is functioning. Then it becomes atrophied and after sometime it doesn't get food any more and so it simply becomes stagnant and then stops. In those sections there is machinery of a mental kind very much like the rest of your brain, but the rest of your brain has certain functions fulfilled which are different from each other; sometimes they

interfere with each other, but nevertheless we can talk about different departments in the brain. And we say the formulatory is in the front of the head in the forehead your ponder ability is in the back of the head with all those little connections with the emotional state - - and memory like a memory bank are certain sections. We call it departments, which are functioning. And more or less in connection with each other, sometimes the energy of one flows over into the other, and they are rather closely connected. That part of the brain we call our unconscious functioning of the mind. Now we introduce and wish to introduce something that will start this other section going. We do that by means of a wish. We say "I wish now that part of my brain to start functioning." Now that is rather difficult because how can I make something that is with me, my feeling, or my thought which are completely unconscious produce something that is conscious.

You see, there is a difference because, as I say 100% unconscious, then of course, there is no material, and I would become dependent on some other source outside of myself. I explained it last night in saying I want to create something like a shell which I say this ought to contain my "i". I would like this "i" to function, and I give it certain tasks if it could function, it has to be alive. How can I put my life which I know about -- put into that shell. I say it is quite impossible because my life at the present time is connected with all the different functions of my body, or my feeling, or my mind.

Therefore, I cannot take my mind and have it empty and then take part of my life and put it in that empty section. So, here is where we introduce the different kind of a concept. An "i" if it could function

would really consist of a different kind of -- let's call it material for a little while -- or at least a certain entity which is in developement higher than my unconscious state. An "i" sometimes we call objective faculty -- that is something that could start to function in my brain in an objective sense. And now I wish that to be created.

I do my best as all I have to create this kind of a form which could contain my "i". I also wish very fervently that, that what could go into that shell has an objective fact. The only source I know about objectivity is that what is higher in development than I am. And in order to make contact with that higher possibility - I call it a prayer - to that asking if any life is available for my purpose. I dare to ask it because the purpose of the creation of an "i" means that I like to evolve to a higher level of being. And I therefore, if life given to "i" could start to help make me to make that or to fulfill that I could be entitled as a result of reaching myself a higher state of being that then, if necessary I could give that life back.

So, it's quite a good exchange. I can say I pray to God. But in any event, I am in a certain state in which there is a certain quietness on the part of myself. Having reached the possibility of the creation of that what I can make and then asking "is it good?" for this "i" to be filled with life.

That is the first step. I have to be quite serious about it, and there has to be a certain intensity of wish. Otherwise, there will not be a result. But if that is given, then I can imagine and then I start with

an imagination because I don't know how can an objective something start from a subjective person like myself. So the first thing is I imagine an "i" to be in existence, with those properties that I've mentioned - - the shell, coming from me; life, coming from above; and the attributes which I ascribe towards are to be impartial, and I say it has to function some of these. Now, those two are the same that we will talk about a little later.

As soon as this"i" has been created, it starts to operate in my imagination from those parts of my brain which are now capable of functioning. Immediately this "i" has the function of observing me -- because of that it's an "i". And, you might say, it looks at me. It becomes in our sense of the word, aware of me when that looking is impartial, and when the recording is simultaneous with the activity. So now I have this situation; the "i" is observing me -- receiving from me, which is my physical body, certain facts of the existence of myself as I am representing life in my physical body, particularly when it is active. Those facts for me are unconsciously - are facts of existence and our fact is a of that is, they exist for me in my reality of my unconscious state. Therefore, they have a certain power as facts which are, now as it were coming from my body and are being received by "i' simply because I ask "i" to observe me. This observation becomes an awareness when the "i" now starts to register such facts of my existence without any further complications -- without likes or dislikes, description, association, whatever it may be. And when it happens to be recorded at the time when actually the experience happens, now, what takes place in this "i"? It receives at that particular moment infor-

mation about me in the form of facts. Such facts are matter, that is energy existing and have a certain substance of existence, even in my world of unconsciousness. But when it reaches this "i", these facts as energy start, as it were, to bombard this "i" with these facts of actual existence. And as a result the "i" becomes real because it receives the energy from this observation process. So from that moment on, when this "i" is now a reality for me, it can start to function simply by my wish. Constantly asking this "i" to observe me and it is as if then there is a certain triangle within myself - - first started from my wish to create an "i" in my life, this "i" to observe me as physical body.

Again the wish, again the mind functioning, again my body being the object of observation. And so, this is the process that can continue for some time provided that is constantly a wish to fill this process with that kind of energy. You see now what the process is like. This "i" starts to function in a certain way. It receives information about me.

That information has to be impartial and it has to be recorded simultaneously. So I make attempts like that. And instead of saying, I think about it and I feel about my "i" or my "i" is thinking or feeling - - although it uses certain mental processes, I want to distinguish and constantly be reminded that that what "i" should do is simply to be aware of me and this awareness I now mean that that what is effected my existence is recorded simultaneously and without any further interpretation. Now these are the attempts I must make because given the wish and the possibility of the creation of an "i" which then becomes for me as a reality.

All I have to do is to see that this "i" actually functions in an awareness sense and not in a thought sense. So there are now two processes - one is my ordinary unconsciousness keeping on thinking in my brain with all the different departments functioning; in my feeling center - - solar plexis mostly, taking care of any kind of a feeling and my physical body still behaving like a physical body in any kind of a personality.

Parallel to that is
Where we are to now is a new process I call it objective process which ends up with facts about me. The question of my unconscious existence also ends up with a knowledge about myself. But those facts are recorded a little differently because there is a time length between - that what I think about myself and the recording of myself and moreover, when my facts in an unconscious way have been recorded they are a little bit dirty or not as pure because they have interpretations, etc.

Both facts - one, subjective fact and the other, objective fact, so called object fact because they have been obtained in the subjective way, and the other in an objective way. Both are put in my mind. Now the question is what to do with them. The reason why I want such facts in an objective sense is that I want them to be reliable, I say they have to be truthful simply because I want to use them for a foundation on which I want to build further objective knowledge in existence.

That is the process as I see my possible development and that is how I define evolution for myself. So then, If I say, how can I make this foundation most solid and reliable and, if possible, permanent. If I

have a choice to select subjective facts which are ephemerel and which there's no further questions asked, and of course I will take objective facts. So then in my living and having collected two kinds of facts for myself, I would like to use the objective facts for the building of something that I would like to make more permanent in myself. So then I'm in the process, you might say, of manufacturing facts as raw material for the building of my Kesjdan soul body. So you see what it depends on. You create this "i" - it has to function in an awareness sense. It gives you knowledge of yourself. The purer that knowledge is, the purer that what you know about your real self is. So that we sometimes say self knowledge with a small 's' has to become self knowledge with a capital 'S'. By capitals we mean our real essence which is pure and the forms of our ordinary behavior.

And so though it is myself, it is that self which is within me. Sometimes I say in the fact of being within me that what is really essential essence this I can reach. So the process now gradually means that from this self knowledge, I become really quite knowledgable about the reality of my self in what I - - Please stop that dog. Whose dog is it? the neighbors? (C.M. says)

MR. NYLAND: You understand this do you?

John Knowles: Yes, you've helped me very much.

MR. NYLAND: Yeh, all right, so it is simple. You see now your thinking was not very clear.

John Knowles: That's right.

MR. NYLAND: Allright, now you can use it. Yes? C.M.

C. M. Gordon: I wanted to say that if anybody can move up just a little bit because we can hardly hear in the back.

MR. NYLAND: Oh, that's because I talk so softly. But anyhow, come in, crowd me out. Come on, move in, you sit right there, at the feet of whoever.

C. M. Gordon: That sure is better.

MR. NYLAND: Is it better?

C. M. Gordon: Yes, sir.

MR. NYLAND: But I will also speak much louder and enunciate.

C. M. Gordon: Thank you

MR. NYLAND: Very much aware. So, what other -- do you all understand this simple explanation? Because we talk about "i" and the creation and unless you know what is involved, you really won't know what to do with it. Or how to go about this so called work on yourself. And it has to be clarified and constantly you have to keep in mind what is involved in the function of this "i". So then when you talk about facts about yourself, then those facts that you are interested in are, of course, objectively received and are truthful. That's the way we call it. I mentioned it last night. Now the reason for wishing to do that is because we become architects of our soul. And as a means towards that, we become first architects of a Kesjdan body, which functions as a

s caffold for the new house of the soul which will be erected on top of one's head in the continuation of how a personality is when he stands straight and he stretches his hands out towards heaven and wishes to reach Heaven.

Your whole process of evolution means that a man, when he finds himself on this earth is entitled to become a different kind of man. And in that what he then realizes to be the case for him when he is on this earth; we talked about that last night, he finds out that he is bound. He also finds out that he's in an unconscious state. Or as we say, that he is asleep. And the reason why then he does not like this sleepy business or he says he's unconscious means immediately that there has to be something that is conscious. And so, one can start describing first the state in which one is. And then starting to describe the state that you would like to reach. It's a very simple thing.

You are interested in evolution. So you start at a certain point where you are, and you need for that first. Self knowledge. Having that self knowledge which is truthful and no longer relative, no longer subject to interpretation, no longer subject to any kind of a change so that you know once and for all and for sure in an absolute sense that that is what you are, then you have that as a foundation to build on something that could continue your life after the physical body had done its duty. And so, the process that you have in mind is, of course, the development of a man. And for that he has to know where he begins.

With what he begins, I called it last night a tool and then working and keeping on working, it would mean the accumulation of more and more facts and more data which are useful for the building as we say, a Kesjdan or emotional body. But in the process of gathering that knowledge this "i" receives a tremendous amount of experience. And because of that it starts to become more and more full grown.

Because you have to imagine when you say this "i" I wish to exist and I wish it to be aware of me is really like an infant because all I can do in my unconscious state is to create something that I would almost say, would like to look like an "i". But I don't know very much about it and I ask God to help me to give that "i" life. But how much will He give me? Just as much as I ask for and I have constantly more of an appetite to see that this "i" is actually going to, you might say, live up to the reputation it ought to have. That is, I wish this "i" to help me. I wish it to become a helping hand from the state in which I am unconscious into a state in which I can become at least more conscious.

Let's assume that, just to change, maybe not as yet 100% conscious, but at least, part of it and part of it real conscience and part of it real part of a will. But in any event, I wish to become a different kind of person. And for that I need help, Because I cannot do it by myself. Mother Nature will not help me. People will not help me because they don't know enough about me, and the only one who knows what I am and then if I look for realiability that knowledge has to be much more absolute. So there is the reason for the creation of "i". And when new facts are accumulating and I could use them for building then in my memory I go to the shelf and take out those facts which have been obtained

in an objective way. And I want to use them like bricks and I want to use these forms of behavior which have been recorded and about which there is no further question and gradually make out of the totality of all such bricks a building which is now of an emotional kind.

Physically I am alright because that's finished, but emotionally I'm not alright at all. Emotionally I'm in a state of great diversion of all forms of energy which are within me as a personality. We simply say that the function of a feeling center is not at all a center. This happens to be distributed over the totality of the physical body. We call then nerve nodes which have a certain ability to feel.

The reason for that is also quite obvious. Because for a man as he lives an ordinary human person he has a feeling center he calls it. It's a little concentration of certain cells which have to do with feeling as in a particular kind of order. The solar plexis for a time being, is satisfying. But, whenever he wishes to express his feelings he has to use his body because the feeling has no language. It doesn't know how to express immediately.

It is a condition of the body, sometimes tensing up, sometimes talking about it, but in any event I am very much dependent on my physical body. So, in order to make it function more efficiently, the feeling center as is divided into many parts at different places of the body so whenever there is a feeling felt by any part of the body that then immediately that kind of energy can be sent to the solar plexis. It is not proper and surely is a bad state. But so is the state that the feeling center has no language. But unconsciously that happens to be the condition in which I live.

And now I would like this particular quantity of nerve nodes now so called feelingly active within me to be connected, combined and centered. Then I say, how will I bring them back home? Well, the question of the parable of the prodigal son. At a certain time, realizing that he had left his fathers house, and he was consorting with the swine and eating their food, came to the realization that that was not very becoming to him as a man. And, therefore after certain time he said it aloud; I go back home because that's where I belong. Now very much like that are considered the little nerve nodes. Some reason or other I do not know exactly how that might happen, that there is some kind of a realization somewhere in some of these nerve nodes that they are in the wrong place. That really they should go back home as it were, and that maybe there is such a strong desire that they start to migrate and want to reach this solar plexis center and to make a real center feeling out of all of them. So they start collecting in this feeling center gradually coming, as you might say, back home. The feeling center is not equipped for that quantity of such little nerve nodes. And so they have to find another house. And they say, well maybe it is just as well we forget about the past which belong to my unconscious state, we're now going to erect an entirely different kind of edifice in order to house my so called real feeling center.

So, they go to ones heart and gradually these little nerve nodes with energy or the nerve nodes which are left with the energy that has been taken from them - is now like an army trying to reach one's heart, there is no road, no indication, no signs, so they flounder a great deal. And

in that kind of a process, they feel that much more is necessary than just the feeling of oneself. So, if they actually want to function as a center, they cannot afford to just consider ones own life only because they are helped by life as a whole. You see, these little nerve nodes came to a conclusion that something else should be made in some way or other.

And parallel now with the process of awareness, there is this influence of an "i" in its benevolence of wishing to help and to serve as a guide which, then as it were, wakens up these nerve nodes to their real function of becoming part of a totality of a man.

Now what is the payment that they have to make? It means simply that in an unconscious state I have constantly lived with myself and I have been quite selfish about the little nerve nodes because they only dealt with my body. The payment which "i" exacts from us is that now this feeling center should start to function emotionally. That is in consideration of that what is given for the feeling center to move to ones heart and to become really centrally located. It is necessary that this heart makes room for caring for other forms of life. I call that a payment, and at the same time it helps me as a man to become much more conscientious about the state of affairs outside of myself. And at that point I start to feel as if I'm part, first of the different people of my ordinary circle of surrounding, maybe I start with my personal relationships, maybe from there on I can include some professional relation, maybe later I can include sociological relations, maybe after that I can say life exists in many

different ways and maybe not only on the earth but somewhere else, and then of course you might say I become religious and I say I do love God.

Because that really is where the ultimate of my feeling should lead, should reach - - in the consideration of existence of all life of which we are a part. And then that kind of religion justifies the "i" to become a conductor of my life. So then this guide has a very definite task to fulfill. To bring a man to the realization of what he really is and should be and then become responsible for that what he is now representing.

We talked about that last night, the acceptance of that responsibility for his growth, for his evolution in that sense, and for the possibility of understanding what is bonding him to this earth, and then, again & again this wish for freedom. So then this "i" becomes really the mentor with the wisdom which this "i" gradually acquires in maturity in fulfilling its function of being observant of me, and at the same time giving me back information about myself as to the condition of that what I am. And then that what wishes, that further development of myself comes from that what is within my essential essence as the sole representation of life within me where my life is still unspoiled.

That we compare sometimes with the voice of God, because then God starts to call, even let me out, or you are not fulfilling your function in life on this earth. If a person has that kind of conscience, that he can hear that then is a definite reason for his having to work, he shall start to wish to work. And then having that kind of motivation, he will see that

whenever he happens to think, or perhaps, even feel about the possibility of Work. There is definitely an obligation to exhaust that by means of the application of what he knows. That is how he meets his responsibility towards the voice of God. Now it is not a question of becoming too religious you must understand that.

I'm using the word God simply to indicate higher forms of nature, and that of course, is so obvious that they exist, and we have so many facts within ones own experience, even the question of spiritual life. The questions of total universe and the constellations and everything that exists between, try to understand by means of astronomy and astrology. Also the totality of science and scientific facts which are more and more accumulated. The question of philosophy of entry into that what is really the depths of all things and their value.

The question of art, of wishing to create something that could become objective and in that sense permanent and for which a person is ready, if he is a true artist, to die for that purpose, to actually wishing to give his life for the creation of something that can, and he says that, will be done in the name of the Lord. A real artist, for instance, is a person who can sing to the glory of God, it's a person who can use his body in a dance which belongs to a temple. It's a person who wishes emotionally to be devoted to that what he feels is the most essential essence of himself.

Those are the three requirements for a man who honestly wants to live with himself and who wants to determine what is his value for himself and the reason why he happens to find himself these questions about the validity of

his own existence. That is why we work. Yeh Terry, Oh turn it over.

Alright? So now we are ready for another question. Talk as if you are with your own group. I listened to one again, one of your meetings, this afternoon. A couple of weeks or so ago. So if you can remember perhaps what you then talked about and if you perhaps didn't feel that you weren't answered or that there is still some elucidation that could be added, maybe we can clarify. You see I like you to be clear about work. That there is no further misunderstanding because then you will know what kind of method there is, or what kind of prescription there is. Then if you are a good pharmacist you can make your own medicine and of course being then a patient you can even digest the medicine itself. So what is there?

: It's as though you already answered my question without me asking. But in my attempts it seems as though I sense my body and something's missing from it.

MR. NYLAND: If you now follow what we have talked about you see that the sensing of your body doesn't enter at all. Maybe you can of course usually a person doesn't know much about sensing because, again, for that purpose he is using his feeling. And in the language we use about it we many times we say "I feel" when I really should say "I sense". But don't talk about sensing unless you know what is meant by it.

Sensing is a property of the physical body only. Feeling could be a property of the emotional body and no mixture between the two. But sensing does not enter into this attempt to Work. Do you understand, now understand what it is as prescription and what you should do when you wish to Work on yourself? Or is there still confusion?

: When I, when I Work. . .

MR NYLAND: Immediately I ask you when you say " Now, when I Work" - - of course I ask you what are you doing when you are Working? Because it doesn't help me for you to say, or anybody else, "I make an effort", Or statements like that. I would like to know what you have been doing when you say " I was Working." And I also would like to know what the result was of that kind of activity.

: If not sensing, then I feel my body parts. . .

MR. NYLAND: No, you don't have to feel. Don't you see that objectivity does not leave room for feeling? Objectivity is a statement of fact which I reach by means of awareness. Not by feeling and not by thinking. So whenever you catch yourself even saying, "I feel", you can not be Working. Feeling means I'm interested that I become identified with what is being felt. The process of objectivity is that I eliminate my feeling because I don't want identification. It's obvious it's necessary for further growth because I never will be able to grow and take all the load of my ordinary physical body with me when I want to build something. Because it would be completely ballast that I would take with me. I would take with me unconscious facts. I have no use for that when there is an objective world. So you see you cannot use the words "I feel" this and that about myself because you are not talking the language we ought to talk. You understand that? You understand the difference now between an awareness the same way as we say "I am awake" as against "I am asleep ?" The same way as we when we say " I am aware" instead of saying "I am alive."

: I should have said then that I was more or less alert to to myself.

MR. NYLAND: Yeh, but alertness is also unconscious.

: What then is missing from this alertness, how can I . . .

MR NYLAND: The introduction of impartiality. You understand impartiality?

: No.

Mr. NyLAND: It leavesme cold sometimes we say. In French it is . . It's completely even to me. It doesn't make any difference what so ever what it is all I'm interested in, is the fact that it exists. When I am completely impartial I can have a judgement, if I wish, but I'm not interested in the judgement because I have no reason to have a judgement because I am impartial. Now there are two means by which a person can become impartial. One is to be aware of that what he wishes to be impartial about. The other is to fall asleep and forget it. Now if you want to choose and if you want to be alive you cannot be asleep so then you have to learn to understand the concept of awareness and as I say it is based on impartiality. What does a judge do when he has to be impartial? He weighs one and the other and this and that until finally he comes to a balance within himself; and then he metes out punishment in accordance with the seriousness of the crime. When I become impartial to myself I consider everything that I am. I weigh one against the other and they are now in balance so one is not worth more than the other. And in the totality of that balance I have a freedom to become impartial to all of me. At the same time, there is somebody that has to be judged. And "i" has a very

difficult position. It has to be the judge, the jury, and the helper. My poor little psychological state. Will you think about it?

: Yes Sir I will.

MR NYLAND: And maybe for tomorrow see if you can get a little closer to it. Of what is the meaning, listen again and again. Listen to this taped explanation. You keep it here. Listen to it from time to time. In the group, get together, say "Oh yes we did talk about Work." Maybe at that time there's more understanding, I don't know. The understanding comes by application. The understanding means that there is knowledge. And if I keep on putting more and more facts within my brain they turn into sawdust. Because I can not use them and they crowd each other out. They make me confused and they keep on churning around my cranium without any outlet. When I wish to Work, the circular movement of the different thoughts in my brain at a certain point becomes tangential. It leaves that what is the circle of my brain and is being used in the practical applicability of an awareness, which is concerned with my physical body. That's how I get rid of facts. I simply use them for a certain purpose so that there is more emptiness in my brain and at the same time that what now is a fact which leaves my brain is being used for the purpose of manufacturing understanding of it. The understanding is based on the application in this activity of my body which is now being observed by "i". And returning to the wish it gives me an understanding of my life. That is what I wish with Work. And for that reason I say my brain is fine as a collector of facts but unless I do something with it the brain gets over filled and it won't function any more, because its too crowded. You

understand that now I hope.

Jim : That's what I needed.

MR. NYLAND: What do you do in daily life?

Jim : School.

MR. NYLAND: Huh?

Jim : School

MR. NYLAND: What?

: He's in school.

MR. NYLAND: In School? What are you learning?

Jim : I'm a pharmacist. I'm learning to be a pharmacist.

MR. NYLAND: Do you like the man who teaches you?

Jim : No.

MR. NYLAND: Does he irk you?

Jim : Yeah.

MR. NYLAND: Can you use that for Work? Each time that you see him, maybe you can say, it's a him isn't it, it's a man, huh, several?

Jim : Yes Sir.

MY NYLAND: OK As long as you see them, then you can say " All of you are unconscious. All you know is to teach a little course. But I want to become conscious and I have something that you don't have. And then you Work. I know now, I mean now in the real sense. Will you think about your forestry business tomorrow and each time that you think about it really make an attempt to Work on yourself? In the best way you can. And then tomorrow evening maybe you can talk. Alright? What's your name?

Jim : Jim.

MR. NYLAND Jim. O.K.

Perry : Mr. Nyland

MR. NYLAND: Yeah.

Perry : This is Perry. Ah. . . I have been trying to use uh, my, sort of a picture of what I would like to be. Uh, maybe that's not quite the way to put it. When I think a wish. Sort of a taste of what it would be like to have a developed intellect or an emotional kind of life that was really palatable.

MR. NYLAND: How would you describe it? It's right you know to have an idea on it.

Perry : Ah. . .

MR. NYLAND: But how will you describe this idea in the terminology of what you at the present time know? For instance, you are very young at the time and you wish to grow up. All you have is a certain example you should follow of your father or some other person.

Perry : Yes.

MR. NYLAND: For yourself you have no experience.

Perry : Yes.

MR NYLAND: So whatever it is that you imagine is based on something that also exists but is not yet your own. So in that sense you can have an idea. And you can have an idea and describe it as what a man ought to be without immediately liking it up with your possibility or to use the terminology which belongs to you as, an unconscious being. Look at that what might be the possibility of yourself in the form of something that you do know about around you or that you could describe having certain qualities. What is there when you consider that form of ideal of a man. What is it

you would like a man to be, without saying that you want to become that.

Probably you will, but at least don't use yourself. Only use the possibilities of examples which may exist and which in your opinion are worthwhile and perhaps closer to an ideal that you want to pursue. For instance, Gurdjieff was faced with the same problem. He writes Beelzebub Tales and then he says "but how will people know what is a harmonious man?"

We are unconscious but with the best intentions in the world. We really don't know anything about it. Because, as he says many times, "they are just poor little slugs who really don't know". "And whenever they start to know something, they become critical about themselves."

And there is the whole book of Beelzebub illustrating what man is. In general, on this Earth. So then he says "How can I tell people what they ought to become?" So then he wrote the second book. And he writes about remarkable men. Now one reads this book, and then you ask yourself, "What is remarkable about or about or about Karpenko?" Or people of that kind which he calls remarkable. And of course one is interested when a man like Gurdjieff would call a person remarkable. And what is there in these stories of the lives of some people that really makes them stand out in a certain way or having certain qualities of character which Gurdjieff call remarkable. If you take all that, now, more or less together. And you see what there is a possibility of how a person's character could be formed in the present conditions of life.

So then you would consider such a person remarkable. Perhaps as a composite picture of the different qualities of the different remarkable men that he has described. Try to do it that way. What is it when Gurdjieff talks about harmony? Or to be in balance? Or to be at peace within oneself? Or to be content. Or to be at ease. Or to be a man who can do. We talked about that last night.

There is something that is available for a man who is harmonious. Because of this balance, being able to do. In accordance with what he knows and what he feels. But this time in the sense of that what he knows as understanding of his consciousness. And what he feels as an action of his emotional state. So if I now try to figure a man to be harmonious and an ideal for me. I describe certain, have certain qualities to him. I say "that is desirable for a man and that is not desirable." Then I say, at the end of a day, I go over that list, and I say "Let me see. How many periods were there that I was acting in a desirable way of that what belongs to a real man? And how many times did I act in an unbecoming way?" At the other side of the list, I think it will help me to define more and more what could be an ideal. And then when I have an ideal in my mind and I don't want to loose it - I've got to put it in my heart.

Because if I have it in my mind I talk too much, and maybe it's wrong when I talk about it. So I keep that, this ideal becomes for me a talisman - a symbol. Every once in awhile I put my hand on my heart and I say "Yes, it's still there." I cannot take it out and I don't want to. But it is with me, and it's only for me.

It's not for anybody, and I don't talk about it, becoming a harmonious man. But what I do at the end of the day, I compare my activities, my thoughts, my feelings - everything of my behavior and I say " Is that what I am now, is that in line with what I should become?" This is the way you translate the ideal into the reality of yourself. You understand?

Perry _____ Yes, I think so.

MR. NYLAND: O.K.

Perry _____: Thank you

MR. NYLAND: Now tomorrow you think about that.

Perry _____: Alright I will.

MR. NYLAND: And maybe there's another question. Alright?

: O.K.

Al Caneer ___: Mr. Nyland?

MR. NYLAND: Yes?

Al Caneer ___: I tried to work today while, uh, I took a walk. Um. . . What I did was - I just tried to have something, uh, what I thought was higher to be with me, while I walked.

MR. NYLAND: Where did you walk?

Al Caneer _: Where?

MR. NYLAND: Yeah!

Al Caneer _: Around the neighborhood.

MR. NYLAND: How much commotion was there?

Al Caneer _: Ah, not too much, there were some quiet moments.

MR. NYLAND: Could you focus your attention on that what you wanted to do, without being disturbed?

Al Caneer: - - um - -

MR NYLAND: You still had to walk on the street or wherever it was, right?

Al Caneer: Yes, Sir.

MR. NYLAND: You have to watch for traffic?

Al Caneer: No. It was just, sometimes there'd be nothing ahead of me and I'd be on the sidewalk and I'd just walk.

MR. NYLAND: Were there shops?

Al Caneer: No Sir just houses.

MR. NYLAND: It was just nothing, nothing important.

Al Caneer: Yes

MR. NYLAND: So you could really settle for a certain amount of energy to go in the direction of this wish to work. Right?

Al Caneer: As weak as it was, yes.

MR. NYLAND: Yeah, Yeah. It may not be very much, but in principle it has to be correct.

Al Caneer: Yes

MR. NYLAND: O.K. Now go ahead

Al Caneer: I've said everything.

MR. NYLAND: Alright then I ask you, what were the conclusions you drew after you had made the attempt?

Al Caneer: - - Um, I don't believe that I got any objective facts, I just came to . . .

MR. NYLAND: No wonder. It was just your body walking.

Al Caneer: Yes.

MR. NYLAND: You didn't like it particularly didyou ?

Al Caneer: I don't think I liked it.

MR. NYLAND: No. You acknowledged the fact it was there, perhaps you said, "It is fortunate it is healthy." Or that "At least it can walk straight."

Al Caneer: Yes

MR. NYLAND: Things of that kind you can say but they don't involve you very much and therefore it's rather easy to be objective, to that fact of this body walking.

Al Caneer: Is that what is involved?

MR. NYLAND: Yes, that's all that is involved, a registration of that fact. No further thoughts about it. We do that later. I first establish the fact, that is a fact, that that what I can accept as a fact of myself existing. I do that mostly for the purpose of feeding "i". So that "i" in that practice of observation can grow up. When it is a child it has to play and it has to be interested in a variety of little things and the more I can now change the surrounding of the variety, the more I can have this "i" become observant of certain parts of my body or the fact that I am bending over or that I am talking to someone. All on the basis of remaining impartial to the activities of this body. The "i" starts to grow up, and incidentally, collects a great many data about myself, which in time will be quite useful to me.

But you see that is a process that takes sometime when one wants to accumulate such facts. And you have to do this now, not only when you're walking on the street but for instance when you take the key out of your pocket and you go into your apartment or house. Or when you go to a store and you open the door, when you go to the counter and ask for something, groceries or whatever it is, that then you still continue to try to remain aware of your body doing all such things. Without being involved in a criticism of

some kind, or a description, or an association or whatever may be, of an ordinary mind functioning or an ordinary feeling fuctioning. Then you see there is enough variety in the different ways by which you express your activity as a body. You understand that?

Al Caneer: Yes, I do.

MR. NYLAND: Good. Then you continue with that and tomorrow you try and remember yourself. I use that phrase now. To remember yourself in different conditions of your life. Whenever you happen think about Work that exists, you change it now into the wish to be aware, by means of the creation of an "i". And as it were then in that, sense, to see yourself, impartially and if possible, if you can do that, at the time when it does happen. It takes a little longer to become really "of the moment." To really be simultaneous. It's an instantaneous effect, that takes place when I have the thought, there is already the realization, but it is difficult to get to that point.

Impartiality is not as difficult, and perhaps it's even much more essential. So try to do that tomorrow; to be impartial at many different times of the day whenever you think or feel about Work and you wish to Work. You then become aware of yourself, that you are. Never mind in what condition you are. Alright?

Al Caneer: Alright.

MR. NYLAND: We used to have a ticker in our pocket, you know. Every time that we thought of Work, and hopefully would Work, we would check it off. There was number. You know those tickers? Well, it was very lovely if we got up to a hundred during the day. And to some of us, there were a few who were as stupid. They wanted to find out if they had actually Worked.

And we tried, became a little bit of matching each other's wits. And we actually brought it up to five hundred a day. And honest, not just thinking about it. Honestly making an attempt. It is extremely useful to do such a thing, for one day. That's a special kind of task. To see how much you are capable of in translating the thought into an actuality or how much you are capable in your brain to happen to allow the thought of Work.

It is interesting to find out what kind of a person you are. Again, at the end of the day not criticizing yourself. Only making a statement about yourself that unfortunately is not as much as I hoped for, but maybe tomorrow it can be better. Alright?

Al Caneer: Yes.

MR. NYLAND: O.K. But as simple as you can. Very simple. You become too complicated. I've listened to your questions. You want to go too much into a little theory. It will come. Theoretical questions will be answered in time, but you have answer them. When one Works, your brain starts to change. I've explained already that your feeling becomes an emotional center, which is located in your heart instead of the solar plexus. It's a tremendous change for a person.

And that therefore with the ability which an"i" has when it functions, to change a personality, sometimes I have said what a personality should become is an individuality. That is a person in which the three bodies are fully developed. So if that can take place, then the functions in the form of mental activity, of emotional activity, and even the condition of the physical body, all are changed and all are more perceptive.

and all will receive much more data about the functioning of such centers than before. There is an enormous difference between an unconscious man and a man even who tries to become conscious and conscientious. So don't worry too much about theory. It'll all be added onto you, when you become a man. Alright, Al?

Al Caneer: Yes sir.

MR. NYLAND: Good, Yeah, do I see a hand?

Marlin : Yes Sir, Marlin is my name, and I wanted to ask you about simultaneity, uh, I don't think I'm really clear on that. A few weeks ago I was pacing up and down the room taking especially long strides and trying to build up the desire and make Work attempts.

MR. NYLAND: Where are you from, Houston?

Marlin : San Antonio

MR. NYLAND: San Antonio, ya.

Marlin : and imagining that something could observe that was impartial and, I've been making attempts for months and uh . . .

MR. NYLAND: Making attempts for months you say?

Marlin : Yes Sir

MR. NYLAND: Ya. .

Marlin : And this one experience is the only, uh, time when I felt like I gained a fact or whatever. And, as far as simultaneity, it seemed between one stride and the next, that, that I experienced all of a sudden, just the simple fact of my own existence. And, or, in terms of a body in motion. And I wondered, is that simultaneity? Does that sound like simultaneity?

MR. NYLAND: Maybe we can agree on calling it simultaneity. You know what instant coffee is?

Marlin _____ : Yes

MR. NYLAND: There's the coffee. Something happens as an experience of your body, and something is there to notice it at the time when it happens. What it really means and the reason why that it's a perfectly good reason for existence, is that when it is instant, instantaneously, when it is recorded at the time when it does happen the time element is eliminated.

This is the real recognition of the present. You see, the thought process is occupied with anticipation, I mentioned it last night, anticipation of the future becoming the present within oneself and going over into the past and the memory. That is the process by which, certain what we call certain time elements, keep on affecting one, becoming part of one for one instant and leaving us again on the further road of whatever happens to time after it leavesme, I don't know. Gurdjieff calls this time concept "unique subjectivity". It means that at the point when actually it takes place and affects me, that I become subject to that time is the present moment, and the instaneousness, of the time, as it were, hitting me and being recorded at that moment, at that time the time becomes timeless.

It changes as it were, it's direction. That's why it is timeless. The direction of time in the future is towards me. The direction of time in the past is away from me. At the point when that what comes to me goes over into that what goes away from me, there is a moment of standing still. Very, very small, but a moment, not even a second. And in that moment there is instaneousness regarding time in my reception, and receptive.

The reason for elaborating a little bit on it is whenever my mind functions it is either interested in the future or in the past and never interested in the present. Sometimes one says it is a going a little bit too fast, that I cannot with my ordinary brain conceive or even become interested in this moment of time. Or rather one would say now of that moment of timelessness. And it is difficult to start to philosophize about time itself.

It is quite alright, also that we want to theoretical questions they will be solved also in time, by means of timelessness most likely. So I'm interested in the moment when certain things happen in such clarity that they are not connected with any thought process. That happens at the present and when I use the word instantaneous. The reason for it, that I don't want my mind, in recording awareness, to be interferred by all kinds of thought processes which happen to be with anticipation or past.

And for that reason I do not want this interference is because, the reason for that is, because I want to keep this recording in an objective sense, pure. By purity I mean interference is eliminated and the reason I wish to eliminate interference of my mind as thought is that I don't want associations. I want a fact to stand on it's own feet without any reference to what might become or what has already happened. Then I have a true moment and in that moment then there is a present and I have a recognition of that what I am instantaneously or simultaneously with that what actually is taking place. This gives me a fact of truth. Because it is free from interpretation.

You understand now the concept? Now keep on making such attempts. To see if you wish to make anything that you now are engaged in, regarding Work,

simultaneous. My advice is not to do it. But you bring it up. First, settle the question of impartiality. Impartiality is bound up so tremendously, not only with liking and disliking but very much by classifying, by pigeon - holing, by giving it a name, by describing it, and by association. That already, if I try to become impartial, I limited a great deal of the necessity of becoming simultaneous because I've said many times - hundred percent impartiality will give you one percent of simultaneity. And then you can Work on simultaneity because it's already then partly an experience. Is that alright Marlin?

Marlin : Yes Sir.

MR. NYLAND: But bring it up again if you wish tomorrow. Yeah. Who? Who was there? I thought there was an arm, no? Maybe all of a sudden an arm is out of the blue sky. Yeah, no arms or no arms. Where are your brains?

John W.: I'de like to know how I can be more honest in evaluating the quality of my results.

MR. NYLAND: Don't! Just have a result. Just keep on Working. It doesn't matter very much what the quality is. It depends on your posture, psychologically expressed. It depends on your wish to do some Work. It depends on the wish to accumulate data which you hope might be truthful. It has nothing to do with, as yet, how truthful they are. You first have to learn that you have an interest and that you want to follow up on that interest.

The attempt has to be made first, even if the attempt is completely crooked. It's quite alright because it changes you in wishing to make an attempt, instead of sitting and thinking about it. Don't worry about how efficient it is. After a little while, when you run dry in the quantity of energy, or when the conditions become a little more difficult, or when you get too old that you don't have the energy left any more. That's the time to start to

start to worry about it. At the present time consider yourself like an apple tree full of blossom. And growing like mad and the wind comes and a hell of a lot of blossoms is blown off the tree, but the tree had fun in having the blossom and a few will become apples. Huh? Is it?

How to use the last minute of one's life. How can I tell you how you should be tommorow? How should you come? What is there in you that would really be conducive to finding out truth, honesty, simplicity, things that are for yourself. How is it that you will live from now until tomorrow evening if you come. And when you do come, what will you bring? How much of your essentiality? How much of your real wish, to some extent, how much of your understanding of what you are yourself? On which you perhaps can base the wish of wishing to evolve and grow up? What kind of man are you now? What will you be tomorrow at the same time, when we have another group where you can talk. When you perhaps would like to ask some questions which you must ask then . As if tomorrow is the last day of your life. How will you live? Think about that. I'll see you tomorrow. Goodnight.

END TAPE

Transcribed: Alice Hergenrader

Typed: Melvina Ewing

Proofed: _____